

# CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

No. 24.

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Vol. 1.

For the Christian Repository.

Extract from the Journal of Rev. J. H. SMALTZ, during one month, under the direction of the "DOMESTIC MISSIONARY SOCIETY of Wilmington."

Aug. 11, and 12, preached in the Village of Brandywine and at Shellpot school-house, without any thing special in either place.

On the afternoon of Sabbath the 12th preached in the County goal at New-Castle, to a number of the inhabitants of the town, in addition to the prisoners. Before sermon conversed with several of the prisoners individually on the necessity of a change of heart and repentance unto life, fervent prayer, &c. One of the prisoners in particular listened with attention, while another refused to listen, said he would not pray, and seemed to be no more moved than the massy walls which surrounded him—he is truly an object demanding our fervent prayers. Tracts were distributed to the prisoners; but a number could not read—ignorance is the hot-bed of almost every species of vice.

Tuesday, 14th. Visited the wards, conversed with many and preached to about 60 persons in the poor-house.

15th. Preached at Gilpin's paper-mill, to a large and solemn assembly—it is always good to be at this post.

18th, Preached at night near the Log, to a respectable number.

Sabbath 19th, Attended in the morning at the Log, and afternoon at M'Kennan's—congregations attentive, but no special effect. Work, O Lord, for thine own glory, revive and refresh this people.

Tuesday & Thursday, Preached and lectured at New-port and Wilmington.

Friday, 24th, Preached in Darrach's school-house, near Christiana bridge; congregation respectable, they heard the word gladly, and appeared anxious I should visit them again—this is a good missionary field.

Sab. 26th, Preached in Drawyer's church in the morning, and the Forest in the afternoon—congregations large, and manifest an increased attention.

Wednesday & Friday. At Gilpin's mill, and the Poor-house. Many wept at the latter place on my informing them that I expected to leave them for a long season.

Saturday Sep. 1, Preached at Brandywine. The assembly was solemn.

Sabbath 2d, In the morning preached at M' Kennan's—in the afternoon at the Log—and in the evening at Centreville.

Monday 3d, Delivered an address at the Monthly concert of prayer in Wilmington—the reflection that thousands of christians in different climes were at the same moment engaged in the same benevolent and holy cause, invoking the blessings "of the gospel of his grace," upon the heathen, afforded no small degree of comfort and joy—this was a good and comfortable season.

In closing this Report permit your Mission-

ary to state that in all the places in which he has labored, they still remain anxious to have the ordinances of grace administered to them. The congregations have been too much shattered, and too long destitute of faithful pastors to support one at present; yet they have exhibited that they are willing to do what they can toward effecting this desirable object. Our assemblies have generally been as large and attentive I think as in any of the preceding months. In the past month I have been called to visit more sick than during former ones; some of whom have gone to the eternal world, and some remain still in a very precarious condition. Family visitation has been attended to: in some instances when engaged in this duty, and persons saw me entering their houses to elude my society they have concealed themselves. But most generally I have been cordially welcomed to their habitations. Twenty discourses have been delivered by your missionary since his last report; and several bibles and tracts have been distributed among the poor and destitute. The collections made in the respective places where I have preached amount to fourteen dollars seventy-nine cents.

And now, dear brethren, in terminating this month's service, under your direction, let me urge you to be more and more engaged in so noble a cause as that in which you have enlisted. Let all your efforts be united—"Unity is strength."—"a house divided against itself cannot stand."—Always be guided by love, by the word of truth, by Christ your leader. Your society is young; it needs increased exertions to support it—you have the promise of the Saviour that he will be with you, if you lean on him—He will not leave you, he will not forsake you. My best wishes, and fervent prayers shall ever be for your welfare, for your prosperity as a society. At present however I decline serving as your missionary any longer. Try to procure a faithful, pious, and well qualified missionary—Great good I am persuaded, by the benediction of God, will eventually result from the exertions of such a man. The field is extensive, and needs continual cultivation. May the Great Head of the Church direct you in all that you do; and may you do all to his glory. Amen.

J. H. SMALTZ.

For the Christian Repository.

At the close of my last Essay on the subject of Water Baptism, I expressed my intention of introducing to my reader, at this time, another subject for his consideration and judgment. I had no other reason for changing the subject than a fear lest his attention might be wearied by a protracted discussion of it. As Respondent, however, it will be expected that I should answer all my opponent's objections—and as "Paul" has again appeared against the doctrines I defend, I should hardly be excused were I to leave unanswered any argument, however weak or unapplicable to the points at issue. I shall therefore be compelled to follow him through his various windings, and to attempt the removal of any obstruction to the clear discovery of Gospel truth.

It is truly curious to observe the various manoeuvres of my opponent to establish the use of outward ordinances (the peculiar characteristics of the Mosaic law)

in the Christian Church, to see how closely he adheres to the typical shadowy ceremonies of preceding dispensations, how anxiously he labors to engraft a carnal Rite "on the Gospel stock." If in this attempt he were forced to depend on the doctrines of the New Testament for support his case would be desperate; he has therefore fled to Doddridge, Pyle, Campbell, Scott, Henry, Parkhurst and Gill for succour!—authors of no more authority with me than the writers of the Church of Rome are with my opponent. In his last communication he flies to the "apostolic constitutions" as they are falsely called—the spurious production of some nameless writer, a work unknown to Irenaeus, Clement of Alexandria, Origen, Cyprian, Eusebius, or any other writer of the three first centuries. Dr. Lardner thinks they were composed in the beginning of the fifth century; "the author," says the Doctor, "was probably a Bishop of a proud and haughty spirit, who was fond of Church power, and loved pomp and ceremony in religious worship." This may explain the reason why my opponent so much relies on their authority. Like a drowning man he catches at every straw that floats in his way; but in this case his dependence is delusive—they have not sufficient buoyancy to sustain their own weight, and the probability is they and the cause of my opponent must sink together.

But why any believer "in the plenary inspiration of the sacred volume," should resort to inferior aid for support, is somewhat mysterious! Why desert "the only and supreme standard of religious truth"? Has "Paul's" faith in this standard deserted him? Can "Cyprian," "Augustine," and "a Council of Bishops," add any weight to the testimony of the inspired penmen? Can a "Candle" add any light "to the Sun"? Can the dark, contentious, contradictory authors of an apostatized church, elucidate or "direct the decisions of Infinite Wisdom"?

I have read, with some attention, the History of the Church from the days of the Apostles down to the present time. I have considered the various opinions of ecclesiastical writers as delivered by the best historians—and I will venture to assert, that such a mass of confusion and contradiction as their opinions exhibit, is not to be found in any department of literature—the confusion of tongues at Babel could not possibly exceed it—there is no two of the Fathers, as they are termed who are of the same opinions. Division, contention and bloodshed mark their footsteps—their writings are much better calculated to make infidels than christians; a man should either be much prejudiced in their favour, or well established in the principles of vital piety, who ventures to read them. A more melancholy picture of poor human nature, can hardly be produced, than that which is exhibited in the members of the church for the first 13 centuries succeeding the Apostolic age. Under this view of the subject it is no matter of wonder that enlightened christians should place little reliance on their judgment or authority:—one plain Scripture text outweighs the authority of them all.

I will now advert to the particular positions of my opponent as exhibited in his last address to us.

He tells us that "those who say, that the word Baptism, in our Lord's Commission, is there used in an uncommon or extraordinary sense, are bound in the first place, to prove their bold assertion." Now I would ask, who has ever said so? I did not say "the word Baptism is here used in an uncommon or extraordinary sense." The word Baptism in the new Testament is very commonly used to imply the purifying operation of the holy Spirit; this is indeed its most important meaning, it is used in this sense more than thirty times—any other meaning of the word is of no more value in comparison of this, than the shadow of a man is in comparison of the man:—this was certainly the opinion of the Apostles in the latter periods of the Apostolic age, else, how can we account for the fact, that in none of their Epistles they ever recommended water Baptism, never spoke one word in its favour, never exhorted their brethren to use it, or promote it in any way whatever—but when in two or three instances they alluded to it, spoke in a way calculated to discourage them from the use of it, as my former Essays prove indubitably. Now I will ask one question, if the Apostles had believed that water Baptism was



an ordinance of Christ, commanded by him to be observed in his Church, why did they in their Epistles to the Churches never press the use of it—never exhort their brethren to remember the command? there is no other Christian duty that they did not excite them to the performance of, over and over again:—the answer is plain, they neither considered it a duty, nor of any importance in the Church, and therefore when they spoke of it they spoke to its disparagement.

Again, my opponent tells us that we "are bound to prove that the Apostles were mistaken in interpreting their master's mind and will" respecting this carnal ordinance. Now I am very certain that they never were mistaken on this point—that they never understood him to command Water Baptism. I have proved by the text that he did not do so—that the Baptism he commanded was an *essential* baptism, which Water Baptism is not, according to "Paul's" own confession—and to prove that the Apostles did not understand their Lord to command Water Baptism in a *new name*, or with a *new form of words*, I have shown that they never baptised their converts afterwards "in the name of the Father and of the Son and of the Holy Ghost," which they must have done if they had so understood him. In answer to the first point, he has brought no Scripture evidence to disprove it, and to the second he has made no reply at all—he has from motives of policy avoided it, well knowing that the Scriptures could afford him no assistance. Now he ought to have been very particular on these points, as on them hang the great question "whether *Water Baptism* is an institution of Christ or not."

In the next place my opponent tells us, that on the day of Pentecost, the great day of spiritual Baptism—the day in which our Lord's prediction was so remarkably fulfilled, Acts i. 5. "For John truly baptized with water, but ye shall be baptized with the Holy Ghost"—that on this day, "when the Apostles were all filled with the Holy Ghost and began to speak with other tongues as the spirit gave them utterance, Peter, standing up with the eleven spoke and said, Repent and be baptized every one of you for the remission of sins, and ye shall receive the Gift of the Holy Ghost—then they that gladly received the word were baptized, and the same day there was added unto them about 3000 souls." From all this "Paul" infers that because it "is no man's duty (as he says) to command any one to be baptized with the Holy Ghost," therefore, they were baptized with water.

On this subject I will observe that "Paul's" logic in the case is not very logical—because, his whole conclusion hangs upon this assumption "that it is no man's duty to command any one to be baptized with the Holy Ghost"—but as he has given us no ground for this opinion, I shall deny his position. I can conceive no reason why it is not as much the duty of a Gospel minister, one who is filled too with the Holy Spirit, to command his hearers to be baptized with the Holy Ghost as it is to command them to repent:—Repentance is as much the Gift of God, as Spiritual Baptism is—both are equally out of the power of man unassisted by divine grace, and therefore they stand upon precisely the same ground.

But there is one expression in this exhortation of the Apostle Peter that irrefutably proves he meant the Baptism of the Holy Spirit—"Repent and be baptized every one of you for the remission of sins." Now I can hardly suppose that there is any Christian in the present day who can seriously believe that remission of sins is obtained by *Water Baptism*—it would be little short of blasphemy to assert it:—my opponent, however, dare not take this ground:—Remission of sins is essential to salvation—which Water Baptism is not, as he has already granted. The fair conclusion is that the Baptism Peter commanded is not the Baptism of Water.

There is another circumstance that gives strong additional evidence that the baptism of the 3000 was not water Baptism—This great multitude were in Jerusalem at the time of their baptism, and there was no stream of Water within several miles of the city sufficiently deep to immerse them—therefore (unless indeed they were sprinkled!!!) they were not baptized with water. The idea that they underwent a sprinkling is too ludicrous to need a serious refutation—sprinkling is not mentioned by any author, until one hundred and fifty years after this period, when the Church was reduced to the most humiliating depravity.

The next assertion of my opponent that is entitled to notice, is where he contradicts the positive language of the Apostle, "Christ sent me not to baptize but to preach the Gospel," 1. Cor. i. 17. His argument on this point is any thing but rational—he says "the Apostle after he found it an occasion of party Spirit performed it by the hands of others."—now this assertion is not only unsupported by the least testimony, and therefore is unworthy of the least regard—but if it were true would shew the Apostle to be a very incompetent judge of human nature—because to baptize them by proxy would not remove the difficulty—it is a maxim

that "what the principal does by the agency of another he does himself,"—and consequently the temptation of these weak Corinthians to say "I am of Paul" would not be removed!

"Paul's" attempt to extricate himself from the awkward situation in which he is involved on the subject of *Apostolic infallibility* is better calculated to call forth compassion for the writer than commendation for his ingenuity—his last Essay has left the apostles charged with a much more exceptionable kind of fallibility than Amicus ever imputed to them. "Paul" first declares that he never in a single instance admitted their fallibility! that "they must have been perfectly infallible"—he appeals to the public if it is not the manifest object of his last Essay to prove they never erred in judgment.—after this appeal to the public (who I think will not find much difficulty to decide in the case) he now admits that "through the weakness of the flesh they occasionally acted contrary to their judgment."—Now if I have any just idea of the nature of human actions, that is a far more culpable species of fallibility which acts contrary to the judgment than that which produces an erroneous action in conformity with the judgment. The latter involves no moral responsibility, at all—the former does—if they taught others by example to act contrary to their judgment they could not be very "infallible teachers." "Paul" defends their judgment at the expense of their integrity.

"Paul" has set the excellent and venerable Apostles of our blessed Lord in so unfavourable a light that I think necessary by repeating my former sentiments to vindicate their character—"Amicus's" views as expressed in his former Essays, were, that as they had been educated in the forms of an exterior worship, and as through their whole lives they had been accustomed to the use of carnal ordinances, they did not suddenly perceive their inconsistency with the spiritual nature of the new Covenant dispensation—but that as they advanced in religious experience they gradually discovered their impotency and the powerful effects of the Holy Spirit—that thus they were prepared not only to lay them aside, but to hold up a testimony to their weakness and inefficiency. I have never impeached their integrity.

The next point my opponent attempts to prove is that *Water Baptism* is not John's Baptism: his inconsistency in this case with the uniform testimony of the Scriptures is very remarkable—John himself refutes him. "I indeed have baptized you with Water, but he shall baptize you with the Holy Ghost, Mark i. 8. Now if we were to admit that Water Baptism were a baptism of Christ—then Christ would have two distinct baptisms, contrary to the express language of the Apostle Eph. iv. 4. 5. "There is one body and one Spirit even as ye are called in one hope of your calling—" one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Now as I observed in a former Essay, "Paul" can as easily prove that to the Christian there are two Gods, two Lords, two faiths, as he can prove that we ought to submit to two baptisms.

"Paul" next endeavours to prove from the conversation of our Lord with Nicodemus that the kingdom of God spoken of in the text means nothing more than the visible Church—in this he not only contradicts the plain meaning of the passage, but opposes all the writers on the subject that I have ever met with—"Except a man be born again, he cannot see the kingdom of God."—now I suppose that any unregenerate man who has good eyes, can see the visible Church. The idea that water baptism is a "badge" of church membership is one of "Paul's" curious notions which has neither Scripture nor reason to support it—a "Badge" is some distinguishing mark, visible to the eye, and affixed to the object to be designated—but Water Baptism is administered but once in a man's life—it makes no change in the shape of his body, and he cannot wear it about him as a mark of distinction! The New Testament writers have never given us one word on the subject of its *Badgeship*.

In the next place he asserts that "the Apostles speak of water Baptism as an important means of Salvation." As this assertion depends for its proof on texts which mean to convey no such idea, some of which I have proved in this and a former Essay to be applicable exclusively to the Baptism of the Holy Spirit, I need not in this place pursue this branch of the subject further, than to say, that I deny Water baptism to be in any degree a means of Salvation—as a religious act it is perfectly useless. His whole argument on this point is beneath criticism—to say that "the spirit and water and blood agree in one," and that this water is elementary water is so contradictory to common sense and reason, that I wonder my opponent should venture to expose such a sentiment. See 1. John v. 8.

It is a very important question in the present discussion "Whether Water Baptism be conformable to the nature of the Gospel dispensation," because we cannot suppose our Lord would command the observance of any Rite which is inconsistent with the nature of his

own administration. Paul says, he "is willing to leave that question to be discussed by 'Amicus' with our Lord and his apostles." I am very glad that my opponent is at length willing to submit to apostolic judgment. Let us hear then what the apostle says of *water washings* & *carnal ordinances*. This subject he handles with great perspicuity in the Epistle to the Hebrews; from which I will quote two short passages for the settlement of this point.

"Then verily the first Covenant had also ordinances of divine service, and a worldly sanctuary, &c. which was a figure for the time then present in which were offered both gifts and sacrifices that could not make him that did the service perfect as pertaining to the conscience, which stood only in meats and drinks and divers washings and carnal ordinances imposed on them until the time of reformation." Here he describes the nature of the ordinances appertaining to the first covenant. In the same Epistle, quoting the prophecy of Jeremiah, he describes the nature of the second covenant or Gospel dispensation in remarkably clear terms—"For this is the covenant that I will make with the house of Israel after those days, saith the Lord—I will put my laws into their mind and write them in their hearts, and I will be to them a God, and they shall be to me a people."—"Now," says the Apostle to the Gallatians, "after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements wherunto ye desire again to be in bondage—are ye so foolish—having begun in the spirit, are ye now made perfect by the flesh." Heb. viii. ix. Gal. iii. iv.—I cannot suppose it necessary to make any comment on these passages—they not only point out the Covenant to which carnal ordinances belong—but they clearly discover the nature of the glorious dispensation under which we now live.

It will be seen by what has been said in the fore part of this Essay that in doctrinal points, I place very little confidence on the opinions of those called the "early Fathers." They were miserably divided in sentiment—without the aid of divine inspiration it is impossible to discover the truth in the heterogeneous medley of their doctrines. Even in the second century they greatly corrupted the simplicity of the Christian religion by mixing with its doctrines the dark opinions of the Egyptian, Grecian and oriental Philosophy—"Mosheim," speaking of the state of the church at this time says "In this century many unnecessary Rites and Ceremonies were added to the Christian worship. These changes while they destroyed the beautiful simplicity of the Gospel were naturally pleasing to the gross multitude who are more delighted with the pomp and splendor of external institutions than with the native charms of rational and solid piety—Both Jews and Heathens were accustomed to a vast variety of pompous and magnificent Ceremonies in their religious service. And as they considered these rites an essential part of religion it was but natural that they should behold with indifference and even with contempt the simplicity of the Christian worship which was destitute of those idle ceremonies that rendered their service so specious and striking: To remove then in some measure this prejudice against Christianity the Bishops thought it necessary to increase the number of rites and ceremonies and by this means to render the public worship more striking to the outward senses."—Thus we see that even in this early period the Pastors of the Church abandoned the plain doctrines of Christ and his Apostles—and a Cloud of gross darkness overspread the world, the baneful influence of which is still extensively felt in the perpetuation of vain lifeless forms and shadowy ceremonies leading the attention of the people from inward vital piety to the pompous but ineffectual institutions of abrogated laws, or of an apostatized age. As to Infant Baptism it rests on the sandy foundation of human tradition without one word of Scripture to prop the useless fabric.

AMICUS.

#### MARINER'S CAUSE.

New York, Tues. Aug. 14.—Prayer Meeting was this evening held on board the ship Mary, Capt. West, lying at Pine street wharf, and ready to sail for Liverpool.

The attendance, the exercises, and the solemnity were highly interesting; and on this, as on former occasions, we can of a truth say, "the good hand of our God was with us."—To be permitted to hold meetings on board of vessels, for the purpose of calling upon God, the common Father of us all, and to implore him, for the sake of his Son to remember in mercy that hitherto neglected, but useful portion of our brethren, the seamen, and to arouse their attention to the concerns of eternity, was a subject of



anxious solicitude to the members of the Bethel Union. That these meetings should be undisturbed was all that the most sanguine ventured to predict. When it was considered that seamen, notwithstanding their characteristic frankness and generosity, were from that very source frequently rash and inconsiderate; that these meetings would be held under the shades of night, and within the borders of that empire which Satan had for ages claimed as his own, the timid Christian might well be pardoned, if he felt some anxious forebodings. But it was no time to take counsel from fear. The association, consisting of Episcopalians, Methodists, Reformed Dutch, Baptists and Presbyterians, with one heart advanced to the work, and while the "Bethel Flag" rose, and waved toward Heaven, each heart breathed with humble but unshaken confidence, "under this Banner we advance to victory!" Events soon dissipated the apprehensions of the most timid, and crowned our endeavours with a success exceeding the most sanguine expectation.

Meetings have not only been permitted, but often solicited, by the officers and seamen on board of vessels lying in this port; who by stretching awnings and furnishing seats, &c. have endeavoured to accommodate those who meet for worship.

The meetings have been usually numerous, and always attentive and solemn. Masters, mates and seamen, have frequently led in the exercises of the evening. Although the entire results of these meetings will never be known, till that day when the secrets of all hearts shall be revealed, yet God has not left us altogether without a witness of his gracious presence, to encourage our hearts and animate us in duty.

Social worship has been commenced, and as far as we can learn, been continued morning and evening on board of several vessels. Vice and immorality, and particularly profane swearing, have been discountenanced and checked; and some have been seen anxiously enquiring what they must do to be saved.

"Not unto us, Oh Lord! but to thy great name, be all the glory, for thy mercy, and for thy truth's sake."

*Monday, August 20.*—At three o'clock this evening we commenced our prayer meeting on board the brig Speedy Peace, Capt. White. It was opened by singing a hymn, after which a very affectionate address was delivered by the Rev. J. Eastburn, from Philadelphia, the seaman's friend. The decks and wharf were filled with seamen and others.—Much may be said in favour of this delightful meeting. One seaman, in particular, could not leave the brig without making known his feelings to Mr. Eastburn, which was a pungent conviction of sin.

*Tuesday, Aug. 21.*—This evening the Bethel Meeting was held on board the United States 74 gun ship FRANKLIN, Commodore Stewart, lying off the Battery. A committee of the "Society for promoting the Gospel among Seamen," united with a committee of the Bethel Union, in an application to Com. S. for the use of the ship, which was cheerfully granted and barges were provided to convey to the ship the committees, several clergymen and citizens, who, with the officers, mariners and seamen attached to the Franklin, composed a congregation of nearly eight hundred persons. The Rev. Joseph Eastburn, who preaches to the seamen in Philadelphia, delivered a short, but most appropriate discourse; and the Rev. Dr. Stoughton, of Philadelphia, closed the exercises with prayer and the benediction. The utmost decorum and solemnity prevailed throughout the exercises. Many of the seamen came up to Mr. Eastburn before he left the ship, and thanked him in affectionate terms for the "many good things he had told them."

[Seaman's Mag.]

## CHEROKEE INDIAN MISSION.

*Copy of a letter from the Rev. Mr. Byington, Missionary at Elliot, in answer to one enclosed in a box of Clothing, furnished by the Hopkinton Dorcas Society.*

ELLIOT, June 17, 1821.

To Misses M. J. Howe, N. Fitch M. C. Bucklin.

Dear Friends,—Your letter dated Sept. 24th 1820, was received here only a short time since, together with your kind and generous donation to this mission. By this pledge of your love, our hearts are refreshed. Pray accept our thanks, for this effort, to aid us in our work of mercy, toward this long lost tribe of men. To me it was very pleasant to know, that our friends at Hopkinton had remembered this mission.

Some months since, I was allowed to visit you, and plead in behalf of the precious souls, who are now around me, in the midst of whom I dwell, and for whom I am henceforth to live.

My dear Friends, let me freely say to you, the cause is far from appearing less precious by coming here and visiting these habitations of want, degradation and sin. Could you ride through this nation, as I have been permitted to do—see here young dirty, ragged, naked, ignorant and perishing children; could you then visit this place, and here see them healthy, well clothed and fed, learning how to read, write and cypher, learning our language and our customs; could you see how ready they are to work for us, and how much they do, and how many more wish to come here; you would not be sorry, that you had given them a little coat, a hat, a blanket, a bedtick, or a pair of shoes. Your hearts would all burn with joy to see these children. No higher joy, I can freely say, have I ever known, than since I have been here. In the arrangements of our various duties, 18 or 20 little boys are committed to my care, when out of school. To preserve my own health, a good deal of labor is necessary for me.

May I now tell you what these boys do? At sun rise I blow a whistle, they rise together, I call the school, inquire of them about their hats, and if they have washed, &c. They then take their axes and go into the woods, to clear land—most of our timber is oak. These boys work till a horn blows for breakfast. After breakfast they go out again to chop, and again after school at night. More active and willing boys to work, I have rarely seen. If any one is inclined to be lazy, I send him up to the house, as not fit to be in our company, and the next time he never fails to work well. At night our children sleep on a blanket, laid upon a board, or on the floor. We have no bedticks, or beds for them. The girls we are obliged to let sleep much in the same way. We are sorry to do so. It is not the fault of our friends, that we are obliged to treat our children in this way. They send us clothing enough and of some kinds more than we want. We have a supply of small garments. We are in want of bedticks for our girls and boys. We should be glad of sheets, pillow cases, blankets, shoes, hats, garments for men and women, and let them all be plain. We do not want a single fine garment. Strong and plain clothes, we choose to wear ourselves, and it is what we want for our children. Should you send any thing further to this mission, pray send the things we most need, if it should be convenient for you.

Perhaps you can let other friends in neighboring towns, know what kind of clothing to send. Two thirds of our children went bare-foot last winter.

In behalf of our family I subscribe myself your much obliged friend, CYRUS BYINGTON.

*Extract of another letter from Mr. Byington.*

Various letters have been received from Mr. Byington, dated at Elliot in the month of July, giving an account of the state and prospects of that mission. At this time, we can only make a few extracts from a letter to a gentleman in Charleston, Ms. acknowledging, a box of clothing, &c. Speaking of the field of corn belonging to the mission, Mr. B. says: "Such handsome corn I never saw. There are about 40 acres in our field, all looking very green. The ears are set about 8 feet from the ground, & the stalks are from 12 to 16 feet high. This corn was almost all planted and hoed by our boys. About four acres have been cut over by them, since I have been here. They are the most willing, obedient and affectionate children I ever saw. They interest my whole soul. Do not think me extravagant. Could you daily see what I see, and hear what I hear, your heart would be with me on the subject. These children a few years since were in heathen families, ignorant, and learning many vices, and destitute of almost every comfort that gives to home its endearments."

Mr. B. has 20 of these boys under his particular direction, as to their morning labors, &c. After giving an account of the general management with the children, Mr. B. adds: "Here, my dear Sir, let me continue to live. Here let me labor till I die, and find rest in the tomb. In behalf of such precious children let me plead. I cannot help it. To be dumb would be perfidy to my Redeemer."

[Herald.]

## THE MORALIST.

*What affliction teacheth.*

Sickness teaches not only the uncertain tenure, but discovers the utter vanity and unsatisfactoriness of the dearest objects of human pursuit. Introduce into the chamber of the sick and dying man the whole pantheon of idols, which he has vainly worshipped—fame, wealth, pleasure, beauty, power. What miserable comforters are they all? Bind that wreath of laurel round his brow, and see if it will assuage his aching temples.—Spread before him the deeds and instruments which prove him the Lord of innumerable possessions, and see if you can beguile him of a moment's anguish; see if he will not give you up those barren parchments for one drop of cool water, one draught of pure air. Go, tell him, when a fever rages through his veins, that his table smokes with luxuries, and that the wine moveth itself aright, and giveth its colour in the cup, and see if this will calm his throbbing pulse. Tell him, as he lies prostrate, helpless and sinking with debility, that the song and dance are ready to begin, and that all without him is life, alacrity and joy. Nay more, place in his motionless hand, the sceptre of a mighty empire, and see if he will be eager to grasp it. The eye of Cæsar could not gain its lustre by the recollection, that its "bend could awe the world," nor his shaking limbs be quieted by remembering, that his rod had commanded obedience from millions of slaves.

But if sickness puts to the proof those worthless objects of our confidence, it ought also to direct us to that staff which cannot be broken.—Till we learn to lean on an Almighty arm, and to support a mind vigorous with trust, and warm with devotion, in the midst of a racked and decayed frame, the work of sickness is but half completed. To learn the emptiness of the world is to learn a lesson of misanthropy, if it do not generate and awaken that confidence, which gladly casts itself on God alone. When affliction has had her perfect work, we shall involuntarily adopt this language of a pious sufferer—"be merciful unto me, O God, be merciful



unto me, for my soul trusteth in thee; yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast. I will commit my soul unto thee, as unto a faithful Creator."

### LIGHT.

Light is one of the most astonishing productions of the creative skill and power of God. It is the grand medium by which all his other works are discovered, examined, and understood, so far as they can be known. Its immense diffusion & extreme velocity are alone sufficient to demonstrate the being and wisdom of God. Light has been proved, by many experiments, to travel at the astonishing rate of 194,181 miles in one second of time! and comes from the sun to the earth in eight minutes 11 43-50 seconds, a distance of 95,513,794 English miles.

Light is the purest, the most subtle, the most useful, and the most diffusive of all God's creatures; it is, therefore, used as a very proper emblem of the purity, perfection, and goodness of the divine nature. God is to human souls what the light is to the world; without the latter all would be dismal and uncomfortable, and terror & death universally prevail; and, without an indwelling God, what is religion! without his all-penetrating and diffusive light, what is the soul of man?—Religion would be an empty science, a dead letter; a system unauthorized and un-influencing; and the soul, a trackless wilderness; a howling waste; full of evil, of terror and dismay; and ever racked with realizing anticipations of future, successive, permanent, substantial and endless misery. [CLARK.]

### CHRISTIAN REPOSITORY.

SATURDAY, September 22, 1821.

Report of the "Auxiliary Missionary Society of the Presbytery of New-Castle," shall appear in our next.

We should be gratified to receive from religious bodies of various denominations their proceedings—from ministers and members of churches accounts of out-pourings of the spirit general or special—all such communications will be strictly attended to.

For the Christian Repository.

### CAMP-MEETINGS.

THE question is frequently asked, what necessity is there for them? are not meeting houses sufficiently numerous to accommodate all who wish to worship God in public?—We admit they are, and that on this score, there is any real pressing necessity for them, we do not pretend to insist—yet there is the same necessity even on this ground, as for missionaries to be employed to preach in the out-skirts of cities and on board ships, &c. as all who worship in those places *might* attend in churches. But that good has grown and is likely to grow out of them, when properly conducted, we are confident, and more too than sufficient to balance the evil. Here christians in large numbers meet together, they lay aside all distinctions, have a community of interest, of views and of action; bid adieu to the world when they enter into the camp, or rather when they leave their homes, and for the time being consider themselves as strangers and pilgrims here below, on their way to their native place—their time now is exclusively devoted to religious exercises—they lay aside all restraint, and indulge their pious feelings; and as iron sharpeneth iron, so doth the conversation, prayers and praises of the happy christian, enliven and quicken the weak sorrowing, disconsolate brother. The ministers who

attend preach with confidence and power, knowing that there are many fervent, devout breathings of soul continually ascending to heaven on their behalf, that the power of God may rest upon them, and their hands be held up as Moses' in the Israelitish camp. At once they sing, at once they pray, at once they preach and hear, is truly applicable to a camp-meeting.

We are aware however of the force of the common objection—that they collect together vast numbers of the baser sort, whose sole business is to see and be seen, to make sport, and act out all their vicious propensities so far as occasion offers—but would they not be engaged in their master's service somewhere else, if not there; surely they would; but with this disadvantage, while in or near the camp, christians are continually watching them, and embracing every opportunity in addition to public preaching to exhort, entreat, pray with and for them, and by this means many are brought under serious concern, who but for this would have been posting on to destruction undisturbed—many living witnesses no doubt can vouch for the truth of this, and praise God that they were permitted to be present on such occasions. I might go on to state many more advantages peculiar to camp-meetings, but suppose it needless, as those who oppose them, in many instances never saw them, and those who have, only viewed the outskirts, and are unacquainted with their internal order and beauty, and would scarce be persuaded of their propriety and the benefits resulting from them tho' one arose from the dead—to such I would say *come and see*—and to all—"By their fruits ye shall know them. If this work be of God, ye cannot overthrow it."

The above is not intended as an answer to the queries of Q. which appeared in the 21st, No. of the Repository. Should it however tend to aid him in his laudable pursuit of truth, I shall rejoice. R.

### AN INFANT PREACHER.

A gentleman in Vermont, of respectable standing in society, who had lived to middle age without religion and without family prayers, was accosted one day by his little son, not quite 7 years old, in the following affecting manner:—"Papa, you have taught me to pray, morning and evening, and now I want to *know if you ever pray?*" The father being convicted of his failure in this duty, and perfectly astonished at this unexpected question, was for a moment at a loss what reply to make. At length recollecting that he had sometimes attempted to pray in secret, replied, "I hope I have, my son, sometimes endeavored to pray that you might be a good boy, and that I might be also enabled to do my duty." The child immediately replied, "Well, Papa, Mr. —, and Mr. —, pray in their families, and sometimes when they have been here, you have invited them to pray? Is it been wicked Pa?—O no my child, all good people and especially those who are Christians pray, and it is right they should." "Well Papa, if it is right *they* should pray, why is it not right that *you* should?" "I suppose it would be my son, if my heart was right." "Well Papa, was my sister and I ever baptized?" "No!" says the father, (sighing with a heavy heart at these unexpected inquiries,) "No, you are neither of you baptised." "Why not, Papa, I have seen several little children baptised when I have been at meeting. Is it wicked Papa, to baptize children?" "O no my son, I do not conceive it to be wicked, but I cannot get you baptised." "Why not Papa?" "Because I do not belong to the church." "Why do you not belong to the church, Pa—is it wicked?" "O no my son, nothing I suppose debars me but my own wicked heart." "Well Pa, if it is right you should,

why will you not belong to the Church and so get sister, and I baptized."

These solemn enquiries were directed by the Holy Spirit to the conviction and conversion of the father, who soon commenced family prayer, and is now a distinguished & active member of the Church.—*New-Haven Intel.*

### OBITUARY.

*Departed this life*, on the 9th inst. at the residence of her son in Middletown, Del. Mrs. LETITIA DILL, in the 77th year of her age, after a painful illness, borne with christian resignation. The proverbial piety of this venerable Lady has shone pre-eminent for more than 40 years last past. Her remains were interred at the Methodist Episcopal church, at Dover, and a sermon preached on the solemn occasion, by the Rev. Mr. Rider, from those words, "Let me die the death of the righteous, and my last end be like his."

### DIED

In this Borough, on Saturday the 15th inst. after a painful and lingering illness, Mrs. SARAH BUCKLEY, consort of Daniel Buckley, Esq. of Lancaster county, Penn. On the following day her remains were interred in the Friends burial ground, and were attended by a long train of mourning relations and sympathising friends and spectators.

This excellent woman adorned her station in society, by a faithful observance of its various duties, as a wife, and a mother, a friend, and a christian. She was devoted through life, to the welfare of a large family of children, whose education and progress from infancy she superintended with anxious solicitude. As a friend, she was kind and hospitable and beloved. But among her best qualities, none shone so conspicuous as that deep and innate sentiment of piety which influenced her conduct, and filled her heart with charity during her life, and in death enabled her to repose herself, with a just confidence, upon the merits of her Redeemer. She is gone, and has left to a bereaved family, the consolation of believing that her virtues and piety will entitle her to that reward which awaits the righteous.

*Anecdote of Hume, the Deist.*

David Hume observed, that all the devout persons he had ever met with were *melancholy*. On this, Bishop Horne remarked, this might very probably be; for, in the first place, it is most likely that he saw *very few*, his friends and acquaintances being of another sort—and, secondly, the sight of him would make a devout man look melancholy at any time.

Vital religion is said to flourish more at the University of Tubingen than at any other of the Universities in Germany. It has about three hundred students, beside a divinity school, in which "religion is taught in its purest form, and its interests embraced with most liveliness."

### JUST RECEIVED,

And for Sale—Price 1 Dollar,

At the Editor's Book-store,

No. 97, MARKET STREET,

### NO FICTION,

From which the interesting Extracts lately published in the Repository, were taken.

For the benefit of those who may wish to read this work without purchasing, it will be let out at 6 Cents per volume.

N. B. A fresh supply of this work has been obtained, some of which in one vol. at one dollar—this book has had a very extensive circulation, and is generally admired, by the christian community.